W Vaughan 72

YOUTH's

General Instructor:

OR,

A SHORT *and* EASY

INTRODUCTION

TO THE

ARTS *and* SCIENCES.

PART the FIRST.

CONTAINING,

I. A Short ESSAY on the Important Advantages of a well-conducted Education.

II. A PLAN for a regular Progress in LEARNING; laid down for the peculiar Practice and Improvement of the Young Gentlemen entrusted to the Care and Tuition of

W. RICHARDS,
Master of the Academy in Shadwell.

As Education rules the Will,
Our future Fortune's good or ill.

LONDON:
Printed for the EDITOR.

General Instructor:

SOME SERIOUS
REFLECTIONS
ON THE
Peculiar ADVANTAGES of an Early and Well-conducted EDUCATION.

ALL ſkilful and induſtrious Tutors, who make the Inſtruction of their Pupils both their Duty and Delight, have three principal Objects in their View, in the due Diſcharge of the important Truſt repoſed in them. Their firſt Concern is to cultivate their Minds with all thoſe Aids of Learning, whereof their Years are capable. From thence they proceed to rectify and form their Hearts, by the Principles of Honour and Honeſty. And, for the Completion of their Work, and carrying it to the higheſt Pitch of Perfection, they uſe their utmoſt Endeavours to eſtabliſh them in the Principles of their moſt holy Religion.

IN order to entertain an adequate Idea of the great Advantages which ariſe from the habituating of Youth to the Study of ſuch Arts and Sciences, as are ſuitable to their Years, we need only reflect on the vaſt Difference and Diſtinction which Learning makes, not

only between one Man and another, but between two different Kingdoms.

THO' the *Athenians* poſſeſſed but a ſmall Territory in *Greece*, yet by carrying the liberal Arts and Sciences to Perfection, they compleated their own Glory.

ROME, which had made herſelf Miſtreſs of the World by her Conqueſts, became the Object of its Wonder and Imitation, by the Improvements which ſhe made in almoſt every Art.

AFRICK, on the other Hand, thro' her Neglect of Literature, is grown altogether unfruitful, and even fallen into that Barbarity of which it bears the Name.

THE Reverſe has happened amongſt the Northern Nations. They were looked upon as rude and barbarous; as Perſons of no Taſte for Wit or Ingenuity: As ſoon, however, as Learning was happily introduced amongſt them, they ſent abroad Proficients in all Arts and Sciences, who have equalled, at leaſt, if not ſurpaſſed, what other Nations have ever produced.

As Arts and Sciences gain Ground in any Nation whatſoever, the Inhabitants thereof are, in Proportion, turned into new Creatures. From whence it may juſtly be concluded, that the Minds of Men are near upon a Level in all Parts of the World; that all the Difference and Diſtinction between one and another, is principally, if not altogether, owing to a liberal Education; that, according to the Neglect or Cultivation of the Sciences, whole Kingdoms riſe or fall; and that their future Proſperity or Declenſion, in a great Meaſure, depends upon them.

HOWEVER, without having further Recourſe to Hiſtory, let us take a tranſient View of what, for the Generality, occurs in the Courſe of Nature. From thence we may diſcern what a wide, and almoſt infinite, Diſtance, a little Art and Induſtry will make between two Tracts of Land of equal Value. The one, if uncultivated, remains wild, and is over-

run

run with Weeds; the other, under the Care of the ſkilful Huſbandman, is richly laden with Fruits of all Kinds, and of the moſt delicious Flavour; is embelliſhed with a vaſt Variety of party-coloured Flowers; contracts, within a few Acres, whatſoever is moſt curious, moſt proper for the Nouriſhment and Support of the Owner, and moſt entertaining to his Eye; becomes, in ſhort, a pleaſing Epitome of all that is moſt valuable in the different Seaſons of the Year, and in the remoteſt Countries. And thus it is with the *Mind*, which ever repays the Care which we take in the due Cultivation of it, with the utmoſt Gratitude and Profuſion. That's the Soil, which every one, who is conſcious of his high Deſcent, and for what great and worthy Purpoſes he was created, is under an indiſpenſable Obligation to huſband and improve to the beſt Advantage; a Soil both rich and fertile, capable of the nobleſt Productions, and alone worthy of all its Care.

THE *Mind* is actually refreſhed and invigorated by thoſe ſublime Truths, with which ſhe is ſupplied by the Help of *Study*. It gradually encreaſes, and grows up, as it were, with thoſe great Men, whoſe Operations are the Objects of its Attention. It ſtrives, by a laudable Emulation, to attain to their Honour and Fame, and has juſt Grounds to expect it, from that Succeſs which they have met with. Unmindful of its own Frailty and Imperfection, it makes glorious Attempts to riſe with them above its uſual Pitch. Being but poorly provided of itſelf, and contracted within a narrow Compaſs, it has too often but ſmall Scope of Invention, and its Powers are with Eaſe exhauſted. *Study*, however, compenſates for all its Imperfections, and ſupplies its various Neceſſities from abroad. It opens the Underſtanding by foreign Aid, extends its Views, enlarges its Ideas, and renders them more lively and diſtinct. By *Study* we are taught to

conſider Truth in a Variety of Lights, to diſcern Copiouſneſs of Principles, and draw the remoteſt Concluſions from them.

At our firſt Entrance into the World, we are overwhelmed with a Cloud of Ignorance, which is very much augmented by the falſe Prejudices and Prepoſſeſſions of a bad Education. By *Study*, however, the former is diſperſed, and the latter corrected. It gives Rectitude and Exactneſs to our Thoughts, and Strength and Vigour to our Reaſon. It aids and aſſiſts us in the regular and juſt Arrangement of what ever we propoſe to write or ſpeak, and preſents Sages of Antiquity to our View, as the nobleſt Patterns of our Imitation. By ſetting their Judgment and Diſcretion before us, in a fair and advantageous Light, we walk with Safety under their friendly Guidance and Direction.

Was this *Study* of no other Uſe than that of acquiring an Habit of Labour, the attaining a Steadineſs of Mind, and ſubduing our Averſions to ſuch Things as ſeem to give a Check to the natural Bent of our Inclinations, it would, notwithſtanding, prove a Concern of the laſt Importance. In effect, it draws us off from Indolence and Inactivity, from a corrupt Taſte for Gaming, from a too violent Purſuit of the Diverſions in Faſhion, and, in ſhort, from a too partial Indulgence of our inordinate Affections: It fills up to Advantage all our vacant Hours, and renders that Leiſure highly agreeable, which, without the Aid of *Study*, is a Kind of *Death*, and the *Grave* (if I may be indulged the Expreſſion) of a Man alive.

In a Word, *Study* enables us to paſs a right Judgment on the Labours of other Men; to aſſociate ourſelves with Perſons of Merit and Underſtanding; to have a Share in the Converſation of the moſt Polite; without which we ſhould be dumb, and have no Opportunities of exerting thoſe rational Faculties

which

which the Indulgence of Heaven has beſtow'd upon us.

THE next grand Article in the *Inſtruction* of *Youth*, which demands a Tutor's moſt ſerious Attention, is the Conduct of their Manners.

WERE there no nobler Views in Inſtruction, than the Improvement of Youth in Learning, how valuable ſoever it may be; were it to aim only at the Enlargement of their Ideas, without a due Regard to the forming of their Hearts, it would not anſwer what might juſtly be expected from it, nor conduct us to one of the principal Ends for which we were created.

IF we examine the Nature of the human Species ever ſo tranſiently, we cannot but diſcover, that Man is a ſociable Creature, and not made for himſelf alone. Providence has allotted him a proper Sphere to move in: He is the Member of a Community, the Advantages whereof he ought, as much as in his Power, to promote.

HOWEVER, amongſt the vaſt Variety of Employments, which diſtinguiſh one Man from another, all publick Poſts of Truſt require the moſt ſhining Talents, and a more than common Share of Wiſdom and good Conduct.

NOW, 'tis *Virtue* alone that qualifies a Man for the due Diſcharge of any ſuch important Offices with Honour and Applauſe. It is the good Intentions of the Heart that diſtinguiſh him from the common Herd of Mankind, and render him a proper Inſtrument for the Promotion of ſocial Happineſs. 'Tis *Virtue* that gives him a true Taſte of ſolid Glory, that inſpires him with a Zeal for his Country, and with proper Motives to ſerve it to the utmoſt of his Power: It is *Virtue* that prompts him to think nothing truly valuable, but Sincerity and Juſtice; nothing agreeable, but a Conſcience void of Offence towards God and Man; and

nothing odious or ſhameful, but what is vicious. It is *Virtue*, in ſhort, that habituates him, in all his Actions, to have a ſingle Eye to the Judgment and Approbation of Poſterity, and to look down with Contempt on the faint and languid Glitter of a falſe Glory, which, in the Compaſs of a few Years, will vaniſh like a Vapour.

THE End of all *Study*, therefore, is to make Men virtuous. The End of Inſtruction, in the Opinion of *Plato*, was to reform the Manners of Youth: And whoever departed from that great Principle, did by no Means deſerve the Eſteem or the Approbation of the Publick.

WE may, with Eaſe, apply this Principle to the Study of Literature, and all the liberal Arts. It inſtructs us not to diſregard them, but, like the induſtrious Bee, to extract all the Honey that can poſſibly be expected from them.

NOW the Uſe that ought to be made of them, is to inſpire young Perſons (by a proper Application of the Maxims, Examples, and remarkable Events, which are tranſmitted to us in the Writings of the moſt approved Authors) with the Love of Virtue and Abhorrence of Vice.

YOUTH ſtand in need of a faithful and conſtant *Monitor*; an Advocate to plead with them in the Cauſe of Truth, Integrity, and right Reaſon, who ſhall point out the Errors that prevail in the World, and lay down ſome certain Rules by which they may diſcern them.

BUT who muſt this *Monitor* be? Shall their *Tutors* form ſet *Leſſons* for their Improvement in this Particular? By no means. Children take the Alarm at the very Name of *Leſſons*, are on their Guard, and turn a deaf Ear to all ſuch Admonitions.

IN order therefore to preſerve them from the Contagion of the preſent degenerate Age, they muſt be

carried

carried back into diſtant Countries as well as Times, and the Opinions and Examples of the great Men of Antiquity muſt be oppoſed to the falſe Maxims and bad Examples, by which the greater Part of Mankind are deluded and led aſtray. *Youth* will attend with Pleaſure ſuch *Lectures* as are recommended to them by a *Scipio* or a *Cyrus*; and ſuch Inſtructions, concealed under the pleaſing Maſk of Stories, will make a deeper Impreſſion on their Minds, as they appear artleſs, and ſeem to be laid before them without Deſign.

By the great Examples, and amiable Characters which are to be met with in Hiſtory, our Youth are taught to have an early Senſe of what is excellent, to have a Taſte for Virtue, and to fix their Attention on real Merit. From hence they learn to form a juſt Judgment on Mankind, to conquer popular Prejudices, and to look upon a real Service done to a Friend in Diſtreſs, preferable to the Conqueſt of an Enemy in the Field of Battle.

'Tis, doubtleſs, a very juſt Obſervation, that nothing is more apt to inſpire Sentiments of Virtue, and create a Deteſtation of Vice, than the Converſation of Men of Merit. And this Advantage is principally to be drawn from the Peruſal of the beſt Authors. It forms a Kind of Relation betwixt us and the greateſt Men amongſt the Antients. We converſe with them; we travel with them; we live with them; we hear them diſcourſe, and are Witneſſes of their Actions.

When a *Tutor* has gone thus far, and has inſtill'd the Principles of Honour and Honeſty into the Hearts of his *Pupils*, he is to take one Step farther, and to uſe his utmoſt Endeavours to confirm them in the Principles of their moſt holy Religion. This is the moſt important and eſſential Point, and ſhould be the chief End of all their Inſtructions. Tho' Religion

gion ſhould not be always indeed in their Mouths, yet it ſhould be ever in their Minds, and never out of Sight.

THERE are a thouſand Paſſages to be met with, in the Writings of the *Pagans* themſelves, which furniſh a judicious *Tutor* with ſuch Reflections as are proper to give Youth an adequate Idea of the Sanctity, and ſuperior Excellence of the Chriſtian Religion, to any other whatſoever.

AND ſuch Paſſages ought frequently to be thrown in Childrens Way; as Inſtruction by Examples is more effectual and perſuaſive, than That by Precepts.

TO ſum up all in a few Words: *Reaſon* then, after having graced the Underſtanding of a Scholar with the Knowledge of all human Sciences, and ſtrengthened his Heart with all the moral Virtues, muſt at length reſign him into the Hands of Religion, that he may learn from thence how to make a right Uſe of all that has been taught him, and be conſecrated for Eternity. *Reaſon* ſhould inform him, that unleſs he lends an attentive Ear to the Precepts of this Divine Inſtructor, all his Labour would be but a vain Amuſement: *Reaſon*, in fine, ſhould ſuggeſt to him, that it is his greateſt Happineſs, and moſt indiſpenſable Duty, to make all his other Acquiſitions and Talents ſubſervient to his Religion.

HAVING

HAVING thus given the Parents from whom I expect my future Encouragement, a tranſient View of the important Conſequences of a well-directed Education in general; I ſhall now proceed to ſet before them the Plan which I have laid down for the Obſervance and Direction of myſelf, as well as my Aſſiſtants, in the Proſecution of what I think may, without Vanity, be termed not only a laudable, but a laborious Undertaking.

In order therefore to be methodical, and proceed gradually in our Formation of Youth through all the different Scenes of Life, the firſt Thing we propoſe to teach ſhall be the *Grammar* of our Mother Tongue; the Attainment whereof, in its utmoſt Beauty and Extent, will be the natural Source and Foundation of our Pupils future Accompliſhments throughout the whole Circle of polite Literature.

The early Study and Practice of Youth in this important Ground-work, or Baſis, of their future Progreſs, I mean their Mother-Tongue, muſt very much facilitate the Learning of the dead ones; not only as the eſſential Parts of Grammar, in all Languages, have a near Relation to each other; but alſo as the true Teſt of underſtanding, with Accuracy, the Writers in any foreign Language, is a Propriety and Fluency in rendering them into our own. And nothing is ſo likely to procure us This, as the ſtudying our Mother-Tongue grammatically, and a conſtant

ſtant Reading, at proper Times, of ſuch Authors as have ſignalized themſelves, by the Purity of their Expreſſions, as well as their ſucceſsful Imitation of the Antients.

When the young Pupil can read *Engliſh* well, it will be highly requiſite to enter him into the Art of Writing: And here the firſt Things that ſhould be taught him are, to hold his Pen aright, and to ſit in a proper Poſition; Things which are abſolutely neceſſary, and ought to be known by every Teacher: For unleſs the Pen be juſtly held, and the Body be in an eaſy and juſt Poſition, no great Proficiency is to be expected in the Art of Penmanſhip; and in order to this, I've been very full in the Introduction to the *Art of Penmanſhip*, as well as the Proportion of the Characters in the different Hands made uſe of in *Great Britain*, with the Methods of making proper Pens for the ſame.

DRAWING, in the next Place, is an Accompliſhment very uſeful, not only to a Mechanick, but the Gentleman alſo; and this may be begun with, and carried on, at Leiſure-hours, while our Pupils are learning to write. This Branch is uſeful to the Gentleman in his Travels, to expreſs, in a few Lines, well put together, what a whole Sheet in writing would not be able to accompliſh. This will make intelligible the many Buildings, Proſpects, Harbours, Fortifications, Machines, and Habits of various Countries, the Ideas whereof could not be communicated otherwiſe than by a little Skill in the Art we are recommending; to which if *Perſpective* be added, it would be a manifeſt Improvement of that uſeful Qualification; and every one, who is converſant with the Arts of Building, and Painting, will readily acknowledge the Truth of this Aſſertion.

As ſoon as Youth have made a tolerable Progreſs in the abovementioned Qualifications, they ought to be inſtructed in the firſt Rudiments of *Arithmetick*; and from

from thence be gradually taught the Method of drawing up the various Forms of Buſineſs, which daily occur; ſuch as Bills of Parcels, Book-Debts, Promiſſory Notes, Acquittances, Bills of Exchange, *&c.* and when they are habituated, not only to tranſcribe, in a fair Manner, but to caſt up Invoices, and ſuch other Precedents as are to be met with in my ſhort Tract of *Trade* and *Commerce*, they will ſoon be prepared for the Study and Practice of *Book-keeping*.

THO' Merchants Accounts, or Book-keeping, be a Science not likely to help a Gentleman to get an Eſtate; yet poſſibly there is not any Thing of more Uſe and Efficacy, to make him preſerve the Eſtate he has. 'Tis ſeldom obſerved, that he who keeps an Account of his Income and Expences, and thereby has conſtantly under his Eye the Courſe of his domeſtick Affairs, lets them run to Ruin: And I doubt not, but many a Man gets behind-hand, before he is aware, or runs further on, for Want of Care, or the Skill to do it. I would therefore adviſe all Gentlemen to learn perfectly *Merchants Accounts*; and not to think it out of their Province; becauſe it has received its Name, and has been chiefly practiſed by Men of Trade and Commerce.

WHEN our young *Tyro* is well inſtructed in the Art of Numbers, and Merchants Accounts, he will be prepared for the Study of *Geometry*: This will be a great Step to the Art of Right Reaſoning; to which, if ſome Knowledge of *Algebra* be acquired, he will arrive at greater Evidence and Clearneſs, than what is to be obtained by a ſmattering in *Logick* and *Rhetorick*, which very ſeldom qualify Youth to reaſon well, or ſpeak handſomely. The ſhorteſt Syſtems therefore are preferred to thoſe that are long and tedious, which require too much Time to attain to any Degree of Perfection.

GEOGRAPHY

GEOGRAPHY, which treats of the Figure of the Globe of the Earth and Waters, the Situation and Boundaries of the four Parts of the World, and that of particular Kingdoms and Countries, being only an Exerciſe of the Eyes and Memory, a Child, at Pleaſure, will learn and retain it; the Certainty of which may be teſtified by ſeveral, who have taught their own Children (by my *Epitome of Geography for Children*, when they have not exceeded ſix Years of Age) to be ready to point out any Country upon the Globe, or any County in the Map of *England*; to know all the great Rivers, Promontories, Streights, and Bays in the World, and to find the Longitude and Latitude of any Places whatſoever.

ASTRONOMY, ſo far as relates to the Syſtem of the Univerſe, the Revolutions of the Planets, Comets, and fixed Stars, their ſeveral Magnitudes, *&c.* is a delightful Speculation, that is eaſily communicated to the Apprehenſion of Children, by proper Machines, and encreaſes the Force and Penetration of the Underſtanding, which aſſiſts our Apprehenſion of the Supreme Being, the Magnificence of his Works, and his incomprehenſible Omnipotence.

CHRONOLOGY (which, together with *Geography*, are called the two *Eyes* of *Hiſtory*) is the next Science to be taught. This has a cloſe Connection with *Aſtronomy*, and ought by no Means to be omitted; eſpecially, ſince a general Acquaintance with it will be, at leiſure Hours, very eaſily attainable.

WE ſhall here, therefore, preſume to recommend to our Pupils our *Syſtem of Chronology* in Manuſcript; which being ſo eaſy and conciſe, is not only highly uſeful, but alſo pleaſant and entertaining.

NATURAL HISTORY is the next Branch to be ſtudied; which gives us a Deſcription of Natural Bodies, whether Terreſtrial, as Animals, Vegetables, Foſſils,

Foſſils, Fire, Water, Air, Meteors, *&c.* or Celeſtial, as the Stars, Planets, Comets, *&c.*

AND of this we have conciſely treated in our *Philoſophy of Children.* —— Thoſe of riper Years may read *Spectacle de la Nature.*

As to *Natural* and *Experimental Philoſophy*, or the *Phænomena* of *Nature*, her Laws and Operations, with the Manner in which theſe Subjects are, and may be made ſubſervient to the ſeveral Uſes and Purpoſes of Life; they cannot be too ſoon ſhewn to Youth, and impreſſed upon their tender Minds.

THIS Part of Education has very deſervedly been recommended, and that in the ſtrongeſt Manner, by the fineſt Writers of the Age; in order to ſtore their Minds betimes with ſuch uſeful Knowledge; thereby opening and inlarging their Ideas in general, as well as inſpiring them with becoming Sentiments of the Creator, and ſupplying them with what is deficient in the training up of Youth.

WHATEVER is, by Experiment, made the Object of their Sight, leaves a deeper Impreſſion on their Minds, beſides exciting their Curioſity, than Inſtructions in any other Way; and makes the Subject more intelligible than Words can do. And as theſe Experiments are concluſive, Youth receive fuller Satisfaction from thoſe Truths, than from ſuch as have been found out by mathematical Deductions, which are often too deep and intricate, and beyond the Penetration of the greateſt Part of Mankind.

THOSE Pupils, who are deſigned for ingenious Trades, will have the Pleaſure, by this Means, of being informed of what Conſequence theſe Philoſophical Principles are. They will have the Pleaſure of applying them rightly to thoſe particular Branches of Art and Manufacture, in which they may be engaged, in the future Courſe of their Lives.

And thoſe young Gentlemen, who are to act in higher Stations, cannot fail herein of the moſt genteel and moſt agreeable, becauſe the moſt rational Entertainment of human Life; for by this Means, they will be informed of thoſe great Diſcoveries in Nature, which have ſo much, of late Years, taken up the Attention of the Learned.

This is the Time alſo to initiate them in *Hiſtory*, properly deſigned and adapted to the Capacity of Youth; and as the Concerns of our own Nation are the moſt intereſting to an *Engliſhman*, 'twill be neceſſary to read ſome *Abſtract* of *Britiſh Hiſtory*.

History, when deſigned for the Information of Youth, cannot be thrown into too narrow a Compaſs; ſince a ſtriking Event may excite them to conſult the Story more at large.

After which, ſome *Compendium* of *Univerſal Hiſtory* may be made uſe of to very good Purpoſe, and this we are already furniſhed with, wherein the Riſe and Fall of States and Empires, from the earlieſt Account of Time, are pointed out; as alſo, the principal Revolutions and Alterations of Governments.

When a young Pupil can ſpeak and read his Mother-Tongue correctly, and has made a tolerable Progreſs in the ſeveral Sciences above-mentioned, 'tis Time for him to learn ſome other Language; and what more uſeful than the *French Tongue*, which is at preſent become univerſal, and, by Conſequence, eſſentially neceſſary for all ſuch as are obliged to keep up a Correſpondence with Strangers? And this Tongue is eaſily learnt; becauſe People are accuſtomed to the right Way of teaching that Language, which is by talking it into Children by Way of Common Converſation.

As for the *Learned Languages*, thoſe, who chuſe it, may have their Inſtructions from a Perſon duly qualified, and retained for that Purpoſe in a ſeparate Apartment.

As

As *Dancing* is That, which gives a graceful Motion, and, above all Things, Manlineſs, and a becoming Confidence to young Children, I think it cannot be learned too early, after they are once of an Age and Strength capable of it. But you muſt be ſure to have a good Maſter, that knows, and can teach, what is graceful and becoming, and what gives a Freedom and Eaſineſs to all the Motions of the Body: One, who teaches not This, is no Maſter of his Buſineſs, and unworthy of meeting with the leaſt Encouragement; for natural Unfaſhionableneſs is much better than apiſh, affected Poſtures; and I think it much more paſſable, to put off the Hat, and make a Leg, like an honeſt Country Gentleman, than like an awkward Dancing-Maſter: For, as for the jigging Part, and the Figures of Dances, I count them of little or no farther Uſe, than as they tend to perfect a graceful Carriage.

Musick is very agreeable to the Ear, and a good Hand upon ſome Inſtruments is by many greatly valued; but as it waſtes ſo much of a young Man's Time to gain a moderate Skill in it, and engages him often into Company, not to his Benefit, ſome are of Opinion, that Qualification may be very well ſpared. Tho' others think it an agreeable Accompliſhment, when 'tis only uſed by Way of Amuſement.

Our ſhort Lives will not ſerve us for the Attainment of all Accompliſhments; nor can our Minds be always intent on ſomething to be learned. The Weakneſs of our Conſtitutions, both of Mind and Body, requires, that the former ſhould be often unbent: And he that will make a good Uſe of any Part of his Life, muſt allow a large Portion of it to Recreation. At leaſt this muſt not be denied to young People; and there is no Employment, which I can propoſe to a ſtudious Mind, preferable to *Gardening*, or *Huſbandry* in general, and *Working* in

Wood, as a *Carpenter*, *Joyner*, or *Turner*: Theſe being fit and healthy Recreations for the young Student; the one affording him Exerciſe, when the Weather or Seaſon keeps him from the other.

As to ſuch Sports and Paſtimes as admit of Activity, and at the ſame Time are perfectly innocent, they are as neceſſary to employ and amuſe the Mind, as daily Food is to nouriſh and ſupport the Body.

THERE are other Amuſements, however, of a more ſedentary Nature, that are both intereſting and inſtructive.

AND here I would recommend *Theatrical Entertainments* as the moſt rational, provided the Plays are judiciouſly ſelected; ſince Nature is repreſented on the *Stage*, as in a Glaſs; and Virtue and Vice are there ſet before us in the ſtrongeſt Point of Light, in order to encourage the *one*, and diſcountenance the *other*.

To theſe may be added, but with a ſparing Hand, ſome particular *Virtuous Novels*, and ingenious *Fictions*, ſuch as the *Adventures* of *Telemachus*, and the other polite *Tales* and *Fables* of the univerſally admired Archbiſhop and Duke of *Cambray*; *The Travels* of *Cyrus*, by the ingenious Mr. *Ramſay*; *The Inſtitutes* of *Cyrus*, by *Xenophon*; and the Mythological Amuſements of the Reverend Dr. *Croxal*.

THE frequent reading of ſuch artful and amuſing Leſſons of Inſtruction will agreeably unbend the Bow in Times of Retirement from Buſineſs, when Opportunity may not ſerve, nor Inclination prompt the young Student to a Purſuit of Amuſements of a more ſolid and ſublime Nature.

AND, notwithſtanding Youth may innocently enough be allowed the Uſe of Cards or Dice, as faſhionable Amuſements, under proper Reſtrictions; yet as all Taſte for *Gaming*, in any Shape whatever, is of a dangerous Nature, the leſs practiſed, in my humble

humble Opinion, the better it is, and beſt, if never put into Practice at all.

I SHALL add nothing more to the Plan laid down, but the following little *Poem* as it is a Recapitulation of the preceding Hints, which, I flatter myſelf, will be deemed not only a natural, but an entertaining Concluſion.

The Progreſs *of* Learning: *Or, the* Prevalency *of a well-regulated Education.*

BY *Nature* Savage, *till* inſtructive Art
Faſhions *his* Mind, *and* cultivates *his* Heart;
Thro' Vice *and* Errors *the* impetuous Youth
Roams uncontroul'd, *and* ſhuns *the* Paths *of* Truth.
Unruly Appetites *his* Virtue *ſway*,
His Will *commands*, *and* Paſſions *lead the Way.*
But when the Schools *have lent their* ſocial Aid,
And from his Brain diſpell'd *the* native Shade,
His tender Front *the* dawning Genius *rears*,
And ſhining Virtue *in her* Bloom appears.
So on his Furrow *ſtands the* Lab'ring Swain,
And to the Glebe *commits the* pregnant Grain;
Lodg'd in the Earth *an* Embryo-Harveſt *lies*,
Till the Sun's *genial Influence bids it riſe:*
Then joyous he ſurveys his fruitful Ground,
With plenteous Crops, *and* golden Honours *crown'd.*
The Child, *as ſoon as he can* liſp *his* Name,
Is ſtrait committed to the careful Dame;
Till by revolving Years his Mind *is* wrought
To deeper Knowledge, *and* maturer Thought:
SHE *to his Hand the* Letter'd Horn *applies*,
And with the Feſcue *guides his* wand'ring Eyes.
The Youth, *whoſe Breaſt the* warlike God *inſpires*,
And with a gen'rous Thirſt *of* Glory *fires*,

Within

Within the Liſts *a* bloodleſs Combate *wage,*
With ſeeming Hatred, *and* diſſembled Rage:
Illuſtrious Youth! *whom* martial Sports *delight!*
Who when Britannia's *Safety calls to fight,*
Shall crown *her* Battles, *and* defend *her* Right.

Some follow Nature *in her* gloomy Maze,
And trace *the* Goddeſs *thro'* unbeaten Ways:
A ſtudious Race! *whoſe* boundleſs Proſpects *riſe*
High *o'er the* Clouds, *and pierce the* inmoſt Skies:
They meaſure *Earth through all her* diſtant Lands,
They tell *the* Stars *and* count *the* yellow Sands.

Here Monſieur, *with a* fluent Tongue, *expounds*
Gallia's *ſoft* Idioms, *and harmonious* Sounds;
Whilſt uſeful Boyer *aids the* Youth's *Deſign,*
And Feſteau's *pregnant* Rules *inſpire his* Mind.

Here, in throng'd Schools *the* ſtern Grammarians *teach*
The Beauties *and* Proprieties *of* Speech:
To Love *of* Arts *they mould* unpractis'd Youth,
And form *their* tender Years *to* ſpotleſs Truth.

Here too, BRITANNIA's unexperienc'd Fair
To the frequented Dancing-School *repair:*
Each ſhining Nymph *improves her* pretty Face,
With winning Features, *and* becoming Grace:
To the ſoft Lute, *or* Fiddle's *ſprightly Sound,*
They ſhift *alternate Feet, and* preſs *the Ground.*

Here, that nice Art *the* ſtudious Pupils *try,*
Of painting Words, *and* ſpeaking *to the* Eye;
Which, in the various Shapes *of* Figures *wrought,*
Give Colour *and a* Body *to a* Thought.

Thrice happy Mortal! on whoſe earthly Breaſt,
The Likeneſs *of his* Maker *is impreſs'd!*
Thrice happy Mortal! whoſe enlighten'd Mind
To uſeful Arts *and* Wiſdom *is inclin'd!*
Thro' tedious Schools *we* hunt *the* lovely Maid,
And by the Prize *confeſs our* Toil *o'er-paid:*
Of Things *the* ſecret Cauſes *we explore,*
From whence the Sun *recruits his* golden Store:

What

What Period *bounds each rowling* Orb *of* Light:
Where new fledg'd Whirlwinds *try their noiſy* Flight:
Where Tempeſts *ſleep, and* Infant-Thunder *ſprings:*
Why nimble Lightning *mounts on* golden Wings:
What binds *the* Water *in an* Icy Chain;
And from what Source *proceeds the* pearly Rain:
The Soul *forgets her* groſs Reſtraint *of* Clay,
And, eager *after* Knowledge, *wings her Way.*

ADVERTISEMENT.

THE ſeveral Qualifications requiſite for Trade and Buſineſs, or for the Attainment of any particular Branch of polite Literature, are regularly taught at this Academy; proper Aſſiſtants being retain'd, who are capable of anſwering every Truſt that ſhall be repoſed in them.

The ſeveral Branches of the Mathematicks, however, as alſo the Lectures, occaſionally to be read in the Courſe of natural and experimental Philoſophy, will be the peculiar Province of Mr. *Richards*; who, notwithſtanding ſuch Aſſiſtance as above, will have the Care and Superintendency of the Whole.

FOR the better Diſpatch, and more ſpeedy IMPROVEMENT of the PUPILS, there will be no Play-Days, or Ceſſations from Buſineſs, which will be attended early and late, the Afternoon of *Wedneſdays* and *Saturdays* only excepted.

THE Pupils, during their Attendance, will be kept under due Reſtrictions, each Maſter having a ſeparate Apartment, to prevent his being interrupted in the Proſecution of his Buſineſs.

AND in order to prevent any unhappy Influences that may ariſe from bad Examples, it will be the conſtant Method obſerved by the MANAGER, to remove all ſuch from the Academy, who, after due Reproof and Admonition, ſhall obſtinately perſiſt in their idle or irregular Courſes.

The

The TERMS *for Board and Teaching are as follow:*

BOARDING with a Bedfellow, 20 *l. per Annum.* Boarding, and a ſingle Bed, 25 *l. per Annum.*

Teaching WRITING *and* ACCOUNTS, *viz.*

	Guineas.
Writing proper Hands for Buſineſs - - -	2
Arithmetick, Vulgar and Decimal - - -	2
Merchants Accounts - - - - - - - - -	3

But when the above Qualifications are all taught to one Perſon, the whole Charge is ſix Guineas only.

Teaching the ſeveral Parts of the MATHEMATICKS, *viz.*

	Guineas.
Navigation - - - - - - - - - - -	3
Surveying - - - - - - - - - - -	3
Menſuration, with its Application to all Sorts of Artificers Work - - -	2
Gauging - - - - - - - - - - - -	2
Courſe of Algebra and Geometry - - -	6
Geography - - - - - - - - - - -	2
Courſe of Aſtronomy and Geography, with the Projection of the Sphere - -	4
Dialling - - - - - - - - - - - -	1 or 2

The Agreement for Teaching to be paid on Entrance; and the Age thought proper, on the Terms herein mentioned, is from Thirteen Years, and upwards.

N. B. *Thoſe Young Gentlemen who are under* Twelve *Years of Age, have their Education and Board at the Rate of* 20 l. per Annum.

NOTE, likewiſe, *For the Conveniency of Artificers, &c. who cannot attend School-Hours,* Drawing, Architecture, Perſpective, *&c. are taught Three Evenings every Week.*